

THE  
**CHRISTIAN MONITOR,**  
AND  
**RELIGIOUS INTELLIGENCER.**

VOL. I.

NOVEMBER 14, 1812.

NO. 22.

**EXTRACT OF A MISSIONARY SERMON.**

BY DR. NOTT.

*Always abounding in the work of the Lord. 1 Cor. xv. 58.*

**CHRISTIANS**, the reign of Messiah is to be introduced by *Human exertions*.

As in the natural, so in the moral world, visible and intermediate agents effectuate the designs of the unseen First Cause. The piety, and the prayers of Asa produced in Israel a memorable reformation. Jehoshaphat, inspired by the example of a venerable father, extended and perpetuated the work. And when under a succession of guilty princes Judah became corrupted, Jehoiada the priest, espousing the cause of expiring virtue, rescued from perdition that apostate tribe.

From the Jewish, turn your attention to the Christian church, the era of whose commencement was emphatically the era of miracles.

Ere an age had elapsed, the reign of Messiah was extended from India to Ethiopia, from Scythia to Britain. And how was it extended? Apostles were ordained, evangelists commissioned, and sent forth the advocates of the cross, conquering, and to conquer. The facts they attested were believed; the opinions they inculcated were adopted, and thousands, in every country, and of every age, recognized the promised Messiah, and paid a willing homage to the Son of God.

From this bright period, pass on to that dark and dismal epoch, when authority prevailed against reason, and superstition triumphed over virtue. A glorious reformation is again to be effected: and again illustrious advocates of righteousness are raised up, by whose efforts the kingdom of error is shaken, and by whose light the city of God is made glad. In one word, wherever Christianity hath been extended—in Europe—in Asia—in Africa—it hath been extended through the intervention of human agency.

Late indeed, and with a feeble sound, has the gospel jubilee been published to the wandering natives, in these ends of the earth. And yet, even here, the publication has not been vain. From among the savage tribes, which once inhabited these shores, evangelists, commissioned by our pious fathers, won many souls, as the seals of their ministry, and the crown of their rejoicing. These souls were the first-fruits of a more abundant and glorious harvest. And if the first-fruits have been gathered by the use of means, can it be a question how the residue are to be gathered?—That they are to be gathered, in some way, does not admit of a doubt.—Read in the records of the Scriptures, the CHARTER of the kingdom of Jesus Christ. A charter that covers all nations, extends over every clime, and comprehends the islands of every sea. That wilderness, inhabited by savages, brings to Jesus; it is his husbandry, and in spite of Hell, he will one day gather its precious fruits.

Open your eyes, Christians, for the fields are already white to harvest. Wherefore double your exertions, and looking up to God pray him to send forth labourers into his harvest.

No new method of salvation is to be expected. Converts to christianity have been made by the exertions of the saints, in time past, and thus will converts be made in time to come. Hence, to the

original commission, *Go ye into all the world, and preach the gospel to every creature*, were added those memorable words of Christ, *Lo, I am with you always, even unto the end of the world.*—Behold the presence of Jesus accompanies his ambassadors, *And it shall come to pass, that whosoever calleth on the name of the Lord, shall be saved.* But how shall benighted pagans call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? And I may add, who shall send them, if Christians, will not? Christians who have tasted the love of God, and felt the power of the world to come.

IN SUCH AN UNDERTAKING, TO SUCCEED WILL BE GLORIOUS.

*How many individuals have rendered themselves illustrious and immortal, by deeds of charity. But if benevolence appears divine, when visiting the prisoner's dungeon, and ministering around the sick man's couch, how must she appear, when entering, unsolicited, an inhospitable wilderness, inquiring for the habitations of the wretched, and bearing to the unknown sufferers the cup of heavenly consolation.*

If to shed on the ignorant the light of science, and restore to the oppressed the joys of liberty, be magnanimous, by what words shall we express their magnanimity whose zeal pours on the valley of death the light of salvation, and restores to the souls whom Satan has enslaved, the privileges of the sons of God?

You admit the object glorious: but the difficulties of attaining it discourage you.—What difficulties? Can the ingenuity of statesmen, or the infidelity of Christians, suggest difficulties insuperable to God? Are there any intricacies in the way which OMNISCIENCE cannot trace? Or mountains which OMNIPOTENCE cannot sink?

There are always difficulties to be encountered when reformation is the object. And there always must be, while human nature remains perverse. Do you imagine, however, that these difficulties excuse you from exertions?—Had Asa reasoned thus, Israel had not been reclaimed. Had the Apostles reasoned thus, Holland, Germany, and Britain, countries which gave birth to our pious ancestry, had remained, to this day, ignorant of the gospel and its benefits. Had the Apostles reasoned thus, you whom I address as

children of the light, and partakers of the liberty of the sons of God; would now have been enveloped in impenetrable darkness, and bound in accursed chains.—And in place of this venerable house of God; of you, holy altars, ministers of grace, and witnesses of Jesus, with which I am surrounded, mine eyes had beheld a pagan temple, cruel altars, priests stained with blood, and worshippers paying homage unto idols. But they did not reason thus. No; blessed be God! they did not. And yet their difficulties in diffusing the knowledge of the Saviour, far exceeded ours.

In proof of this assertion, shall I call back the scenes of apostolic sufferings? Shall I retrace those paths covered with the bodies, and stained with the blood, of the witnesses of Jesus? Shall I lead you to the confessor's dungeon, to the martyr's stake, and point to fires, and racks, and gibbets, means of cruelty and instruments of torture till then unknown?—In addition to the obstinacy of those whom they sought to Christianize, such were the difficulties with which the early friends of the Redeemer struggled.

Both Jews and Gentiles obstructed their course, and counteracted their influence. Emperors persecuted, and princes combined to crush them. But they combined in vain. Their love for Christ was stronger than death, and floods of persecution could not quench it. In prison and in exile; on the scaffold, and from the cross, salvation was published, and multitudes were converted.

Such were the exertions, and such the success of the primitive saints. And if our motives were as pure, and our exertions as vigorous, who knows but our success would be as great?

This, however, is not the ground on which I rest the argument. I dare not promise you *immediate* success. I know that the reign of Messiah will come, because God hath said it. But whether it will come in your day, and be introduced by your exertions, I know not.

Instead, therefore, of encouraging you by such assurances, I propose a consideration of a different kind—a consideration, which must subvert every objection which avarice or infidelity can suggest.

(To be continued.)

# ADDRESS TO THE FRIENDS OF THE MISSIONARY SOCIETY.

(Concluded from page 335.)

IN several parts of the western world, the Missionaries have been eminently successful. Many a poor negro slave has been taught to know the joyful sound of the gospel, and while toiling in a torrid climate to promote the comforts of European Christians, enjoys true spiritual liberty, and walks in the light of God's countenance. In several parts of South Africa, also, the Missionaries are labouring with exemplary diligence among the Hottentots: the gospel is preached in its native purity and simplicity; many sinners are converted to God, and Christian societies are formed; while the blessings of civilization keep pace with those of religion, and the poor degraded Heathens become at once Christians and men.

A list of the stations in different parts of the world now occupied by the Missionaries, will present at one glance a view of its extensive concerns, and the Directors hope, will renew in the minds of their friends a generous concern to promote so good and great a cause.

JOSEPH HARDCASTLE, *Treasurer.*

GEORGE BURDER, *Secretary.*

London, April 7, 1812.

## SOUTH AFRICA.

<i>Bethelsdorp</i>	James Read
	I. G. Ulbricht
	Michael Wimmer
	Charles Pacalt
	Erasmus Smith
	Andrew Verhoogh.
<i>Orange River</i>	William Anderson
	Lambert Jantz
	Cornelius Kramer.
<i>Namâquas</i>	Christian Albrecht
	Bastian Tromp
	John Seidenfaden.

The following Missionaries have lately been sent to strengthen the African Missions, and form new ones.

Christopher Sass,	J. G. Messer,
Henry Helm,	John Bartlett,
J. H. Schmelen,	W. Corner, an African,
J. L. H. Ebner.	

There are now more than Twenty Missionaries (excluding their wives) employed in South Africa.

#### INDIA.

<i>Vizagapatam</i> . . . . .	John Gordon,
	William Lee,
	Edward Pritchett,

Assisted by Anandarayer, a converted Bramin.

<i>Madras</i> . . . . .	W. C. Loveless.
<i>Bellary</i> . . . . .	John Hands.
<i>Oodagherry</i> . . . . .	W. T. Ringeltaube.
<i>On their way to the East</i> . . . . .	Mr. Thompson.
	Mr. Spratt.
	Mr. May,

And four young men from Andover College, in America.

<i>Ceylon</i> . . . . .	I. D. Palm,
	I. P. Ehrhardt,
	William Read.

*China—Canton* . . . . . Robert Morrison.  
Mr. Milne is about to join him, to assist in the translation of the Scriptures into the Chinese language.

*Malta—with a view to the dispersion of the Scriptures, &c.*  
in the Greek Islands, &c.—  
Mr. Bloomfield.

#### WEST INDIES.

<i>Demarara</i> . . . . .	John Wray.
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<i>Tobago</i> . . . . .	Richard Elliot.
<i>Trinidad</i> . . . . .	Thomas Adam.

## NORTH AMERICA.

<i>Prince Edward's Island</i> . . . . .	Edward Pigeon
<i>Elizabeth-Town, Canada</i> . . . . .	Mr. Smart.
<i>Matilda-Town, Ditto</i> . . . . .	Mr. Cox.

## AT NEW SOUTH WALES.

*Waiting for an opportunity to return to Otaheite.\**

John Davis,	William Henry,	Charles Wilson,
John Eyre,	William Scott,	Henry Bicknell,
John Elder,	Samuel Tessier.	

*A Statement of Receipts and Disbursements from April 1, 1811,  
to April 1, 1812.*

Amount of Collections, Subscriptions,	
Donations, Dividends, &c. . . . .	£ 2,413 0 8
Produce of Stock sold . . . . .	1,386 8 6
	<hr/>
	9,799 15 2
Balance due the Treasurer	1,184 8 7
	<hr/>
	£ 10,984 3 9
	<hr/>
Balance due to the Treasurer, brought from last account . . . . .	£ 1,194 7 9
Disbursements on account of the several Missions . . . . .	9,789 16 0
	<hr/>
	£ 10,984 3 9

The Disbursements have exceeded the Income of the two last  
years £ 2,570 17 1.

\* Advice is just received that some of them have returned to that Island.



FOR THE CHRISTIAN MONITOR.

## AN ACROSTIC.

*Explanation of "Enigma" in the 205th page of the  
Christian Monitor.*

G od is a being who the truth declares; }  
O 'er all a sovereign sits; cross whom who dares? }  
D eliverance great bestows to men in snares.

T hose humble souls with whom he dwells, he loves,  
H e cherishes their hearts with tenderest care;  
E mblem most sweet thereof, is seen in doves:

H e for true joy recipients doth prepare.  
O b hie, by "natural reason" not perceiv'd,  
L ives self-existent: in himself supreme;  
Y et Reason taught by him, and undeceiv'd,

G oes after faith, and on the promise leans.  
H is word embrace, as the pure truth will lead,  
O pening to her the wondrous gospel day;  
S ecret with knowledge! to the soul endear'd,  
"T he reconciled God," more bright than day.

GEPD.

FOR THE CHRISTIAN MONITOR.

## REMARKS ON THE WORDS

"Sirs! what must I do to be saved?" Acts xvi. 30.

THIS question was asked by the Jailor, who had the charge of the two apostles, Paul and Silas, who were thrown into prison by the Roman Magistrates, for professing faith in the Lord Jesus Christ,



and for performing miracles in his name.—Notwithstanding their bonds and imprisonment they were enabled to sing praises unto God, and were enjoying sweet communion and fellowship with him in prayer, (being heard by the prisoners) “When suddenly there was a great earthquake, and every one’s bonds were loosed; the Jailor awaking from sleep, and being alarmed lest the prisoners had escaped, was about plunging his sword in his bosom,” and destroying himself for ever, amidst the fearful apprehension perhaps of receiving punishment for neglect of duty. Paul earnestly entreats him to do himself no harm. Conviction appears to have seized his conscience, and in a moment he views himself as a most vile, guilty, and sinful man. And with an anxious and sincere heart, he cries, “Sirs! what must I do to be saved?” Paul replies, “Believe on the Lord Jesus Christ, and thou shalt be saved.”

Here is an evidence of the strength of the grace of God, and his almighty power to change the hardest heart. But a little before and this man was an inveterate enemy to Jesus Christ, and the doctrines of his cross; he had been beating his servants for professing faith in Him, and now he is made, as it were, in the twinkling of an eye, to behold the preciousness of those doctrines, and the sufficiency of that salvation: “He believes and is baptized.” Hitherto cruel and barbarous, now tender and merciful, he falls down before the apostle’s feet, and beseeches their forgiveness—and anoints their stripes with compassionate kindness—

Such the influence of thy grace,  
Such the wonders of thy love—O Emmanuel!

The nature of this question supposes a state of danger, and a sensibility of such a situation; it also supposes the inquirer to be sincerely desirous of being saved from the wrath to come. A sinner cannot make this inquiry in reality until the Holy Spirit of God has convinced him of sin, and led him to see the vileness of his heart; then he is bowed down with a weight of guilt. Under a feeling sense of his wretchedness, he is deeply solicitous to have this burden removed—the Spirit enables him to look to Jesus; in him he is made to see a fulness and a sufficiency of pardon, his heart is softened,

and he now believes that God can consistently with his justice pardon his sins, and receive him into favour, for the sake of Jesus Christ. He is enabled to realize his interest in his Saviour, and permitted to sing

No human grief can e'er repay

The debt of love I owe,

Here, Lord, I give myself away;

'Tis all that I can do.

FOR THE CHRISTIAN MONITOR.

### SERIOUS QUESTIONS.

CHRISTIANS, *Are your frames comfortable?*

You may make them the matter of your praise, but not of your pride. You may make them your pleasure, but not your portion. You may make them the matter of your encouragement, but not the ground of your security.

*Are your frames dark and uncomfortable?*

They should humble you, but not discourage you. They should quicken you, and not obstruct you, in your applications for necessary and suitable grace.

They should make you see your own emptiness, but not make you suspect the fulness of Christ.

They should make you see your own unworthiness, but not make you suspect the willingness of Christ.

They should make you see your own weakness, but not cause you to suspect the strength of Christ.

They should make you suspect your own hearts, but not the firmness and freeness of the promises.

PIKE.

FOR THE CHRISTIAN MONITOR.

### ON CHRISTIAN CONVERSATION.

Mr. Editor,

I was conversing the other evening with a friend, who lamented that Christian conversation, or to speak more properly, the conver-

sation of Christians has at present but little religion, or true dignified seriousness and spirituality in it : this noble means of improvement, has with some few happy exceptions, sadly degenerated from its former bible simplicity and primitive usefulness, into sour, wrangling politics, or mere tittle-tattle. The first thing in company is some hackneyed question on the war, Canada invaded, a frigate taken, some lawless mob raised, something about the famine in England, the war in Spain, or the French in Russia. If the conversation take a more serious turn, it is whether the Madisonian or Clintonian party will prevail ; each party gets warm in politics, wicked passions are excited, irritating language is used, God's Spirit is grieved, and the conversation ends in disappointment or disgust. Alas ! that Christians, whose kingdom is not of this world, whose conversation should be in heaven, who should speak as the oracles of God, wisely, seriously, and truly : Alas ! that they should forget their noblest hopes and highest aims, and talk about things of only minor moment, or comparatively smaller concern. Would it not be more edifying, if Christians, when they meet together, would converse in a spiritual and pious manner ? Can the good man want topics of conversation, who has the works and word of God to enlarge on ? evangelical experience, with the character and offices of the Redeemer, the beauties of nature, the superintendency of Providence, the holy and happy deaths of Christians, together with the lives of eminent saints, would furnish rich materials for conversation : these subjects would enliven, beautify, and cast a charm over our social circles ; each person would be edified, scandal, that bane of conversation, would be banished, crude politics would give place to celestial piety, and the yawning chasms of conversation would be much better filled up than by the puffs of the nasty segar, which banishes the amiable female from the room, and often converts a decent parlour into a mere spitting-box ; Christian converse would supersede dry dissertations upon the weather, with all that small talk upon hats, caps, and bonnets, which is the only treasure of a vacant mind ; the tea-table, which is not only an elegant, but a salubrious regale, would be encircled with the beauties of holiness ; it would be a scale to heaven, and a centre, round which the pious and good might engage in subjects of delightful and immortal moment ; Chris-

tians would speak often one to another, the Lord would hearken, and the hearts of many would glow : thus would the dignity of conversation be restored, and the things of God would become the theme of the good man's discourse, and the burthen of his song.

And while it shows the land the soul desires,  
The language of the land she seeks inspires.  
Thus touch'd, the tongue receives a sacred cure,  
Of all that was absurd, profane, impure ;  
Held within modest bounds, the tide of speech  
Pursues the course that truth and nature teach ;  
No longer labours merely to produce  
The pomp of sound, or tinkle without use ;  
Where'er it winds the salutary stream,  
Sprightly and fresh enriches every theme,  
While all the happy man possess'd before,  
The gift of nature and the classic store,  
Is made subservient to the grand design,  
For which heaven form'd the faculty divine,  
Till tun'd at length to some immortal song,  
It sounds Jehovah's name, and pours his praise along.

*Greenwich Village, Nov. 1812.*

M.

#### THOUGHTS ON JOHN XVII. 24.

*Father, I will that they also whom thou hast given me, be with me where I am.*

BRETHREN, if God be with you, you shortly shall be with God: You that lie among the pots, 'tis but a little time, and you shall hear that word, Come up hither, into the kingdom, the inheritance prepared for you. There are two comes or calls of our Lord: The first is, Come and work with me, come and watch with me, come, and follow me: the second is, Come and rest with me, your work is done, your watch is over, your race is run; come and enter into my rest.—The first is, Come down with me, from the pride, from the pomps and jollities of this present world; come with me into the

wilderness, into the valley of tears; come and suffer with me, come and die with me:—The second is, Come up with me, up out of the wilderness, up out of your prisons, up from your bonds; your jubilee is come, come up with me: Come, put off your prison garments, and put on your robes; shake off your fetters, and take up your palms; lay down your cross, and take up your crown; from your prisons to your palace, from the stocks to the throne: you that have descended with me, are the same who shall now ascend with me to my Father and your Father, to my God and your God.—The first is the come of a suitor: Come grant me your love; give me your hearts, and accept of mine. This is the errand upon which his ambassadors are despatched, as Abraham's servant, to take you as a wife for your Lord; this is the meaning of all those jewels, and the bracelets they bring in their hands; the lord sends servant upon servant, epistle upon epistle, token upon token, and all speak the same word, Come, come, come away, and accept of your Lord, and be married to him.—The second come is the come of the bridegroom: Come home with me, into my holy city, into my royal mansion; come into my chamber, come into my bosom, come and lodge between my breasts, live in my presence, and rest in my love forever.—Christians, will you now come and give up your souls to Christ? will you now give consent to make up the match? With whom? With a man, with a great man, with a prince, yea, even with the king himself, yea, the king of kings. I can give you assurance he will shortly come and make up the match: he will say unto you, as Naomi to Ruth, Sit still, Christians, till you see how matters will fall. And however with you in this world, know this for your comfort, your Lord will not rest till he has finished this thing, and brought you home to be with him where he is, and that for ever.

#### THE METHODS OF DIVINE PROVIDENCE

##### *Harmonizing with the operations of Divine Grace.*

WHEN Henry Sutphen was preaching at Breme, the Roman Catholics were very assiduous to try to trap him in his words, and for

that purpose sent their chaplains to hear every sermon he delivered ; but God (whose ways are in the deep, and whose footsteps are not known) made the power of his grace, and the riches of his love manifest in their conversion. So that the greatest part of them who were sent upon this business, openly professed his doctrine to be the truth of God, against which no man could contend, and such as they had never heard before ; and persuaded them by whom they were thus employed, to forsake all impiety, to cleave to the word of God, and fully believe the same if they expected to be saved. Thus it is good to come and hear the word though it be with an evil intent ; and for a man to continue under the ordinances, though he sit upon thorns all the while he is there. They that come to see something new, as Moses did to the bush, may be called as he was ; they that come to sleep, (as old father Latimer said in a sermon before king Edward VI) may be caught napping ; they that come with a resolution to steal, peradventure the first word they may hear, may be, Thou shalt not steal ; or, Let him that stole steal no more, and so become an honest man : they that are sent upon some wicked design, as Saul's messengers were to take David, the Spirit of God may come upon them ; and they that come to catch the preacher may be caught themselves, as Augustine was by St. Ambrose : Lastly, they that come as it were in despite of Christ, may become lovers of Christ ; as the officers sent to apprehend Christ, were so taken with his parts, their malice being turned into admiration, that they were made proclaimers of his divine excellencies, saying, Never man spake like this man. This should give some degree of comfort to Christians in general, concerning their friends and relations, and Christian parents especially, concerning their offspring : for who can tell the secret determinations of infinite wisdom and goodness, respecting either ourselves or others ?

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#### SELECT REMARKS OF A GOSPEL MINISTER.

CHRIST JESUS ascended through the region of the air, and entered with solemn pomp and glory into the holy of holies as his church's great head and representative.

Our Jesus ascended, having led captivity captive, and conquered sin, Satan, death, and hell.

The resurrection of Jesus Christ is a proof that our debt is paid, and that the law is magnified; but the ascension and intercession of Christ within the veil, is an everlasting proof that the Father is well pleased with the sacrifice of his Son, and with all those who are interested therein.

FOR THE CHRISTIAN MONITOR.

HARRIET AND JAMES.

"Dear Jim, thou sweet and holy child,"

Repeated oft' the little maid,

And kiss'd her brother hape that smil'd

At what she innocently said.

For well, indeed, he understood

The language of her soft blue eye,

And knew that Harriet thought him good,

Although too young to tell him why.

Maria's heart could bring to view

The word of God, the mother's trust,

And she believ'd him holy too,

Because the offspring of the just.\*

To prove his right, and claim his own,

To make the fondest parent pray,

God bended from his radiant throne

And took this chosen babe away.

"Alas! my James!" the mother cries,

And then reproves her selfish love;

"Dear little boy, how could he lies!

"Oh, no!—his spirit lives above."

\* — Else were your Children unclean, but now are they holy. 1 Cor. vii. 14.



Harriet, when brought to see the clay,  
 Was told that pallid corpse was he;  
 "No, no," she said, for Jim would play,  
 "Dear brother Jim would play with me."  
 The lisping little maid was right,  
 And, part the dead, and living must,  
 For Jacob could not bear the sight  
 Of Rachel mouldering into dust.

Still Harriet talks of little Jim,  
 Perhaps to sooth her mother's heart,  
 For every tender thought of him  
 Must long "the joy of grief" impart.

She begs her mother would prepare  
 A new black suit for brother too;  
 "And Ma, why does God keep him there,  
 When he must cry to come to you?"

"Shall I go up in heaven to him,  
 "And bring him deary, down to play?"  
 "No, child, for God loves little Jim  
 "And will not let him come away."

"Oh! but I'll fetch him down—I will,  
 "And set him in this little chair;"  
 "No, Harriet, no, you must be still,  
 "Be good, and you shall meet him there."

Believers are but children here,  
 Whose hearts like little Harriet speak;  
 But let them bow, with filial fear,  
 Before *his* face who crowns the meek.

New-York, Sept. 16. 1812.

E. S. F.